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# MEDICAL EDUCATION IN CHINA

## WITH SPECIAL REFERENCE TO THE NEEDS OF SOUTH CHINA

*Paper read by Dr. J. C. McCracken before Canton Missionary Conference, September 27, 1911.*

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### Medical Education to the Forefront

Because of the many years of hard, effective work of the medical missionaries, the position in the Christianizing of China that should be given to the workers in this profession, is now no longer questioned by even the most conservative. Medical work," says a non-medical man, "is not only an aid to evangelistic work, it is evangelistic work."

Many are beginning to believe that in and through the teaching of medicine, the church of today has its greatest opportunity.

At the Edinburgh Conference, the section on medical education was of the unanimous opinion:

*First*: that more and more thoroughly equipped medical schools should be established in suitable mission centres, and that as many natives as possible should be trained for the various branches of medical missionary work, for the double reason—(a) because the work gathering around mission hospitals, and the work of medical evangelization can never be overtaken by foreign physicians; and (b) because the native can reach his fellows in a way in which the foreigner can seldom do; is more easy to secure, and more economical to support, and has been proved, in various mission fields, to be capable of becoming efficient nurse, hospital assistant, physician, surgeon and medical missionary; and in many cases in China, can occupy positions of importance in connection with the government and other public service where Christian medical men can exercise a powerful influence for Christ.

*Second*: That the thoughts of some of the more highly educated natives should be directed, in increasing measure, toward the medical mission schools and colleges which are springing up in many lands.

Dr. Mann of Hang Chow in speaking at this conference declared that the "greatest need for China today is doctors with theology in heart and life." He also said that he agrees with many others

who spoke "that the Chinese have got a civilization, that they have got a literature, they have got business capacity, they have got reverence for their superiors. They have all these things, but they have not got medical education. There is no medical education in China. All that a man has to do there to make a practice is to hang up his sign-board; and to be authorized to cure or kill, is to read a book and have a few lessons from a doctor; he then dons his spectacles and is ready for the work.

"There is no greater need today in China than for medical education. I believe that after we have our Christian medical schools you will find that there is no greater evangelizing agency in the whole of China than the Christian medical college. Those of us who have been engaged in this medical education for more than a quarter of a century have had our hearts almost torn to pieces by the suffering, the agony, and the awfulness of what was called 'Medical Science' in China. The demand is tremendous. The demand is everywhere."

Dr. Machle writes: "It is important to bear in mind the educational work of medical missions. By this means the good accomplished is perpetuated and extended. If it is much to afford blessed relief to the hospital inmates of today, it is much more to provide means of blessing untold multitudes besides, by the training of native physicians and by their gradually revolutionizing the medical practice of whole nations. Much is said and written of the feasibility of evangelizing the heathen world within the life of this generation, but that a great and beneficient reform might be effected in the medical practice of the heathen world in that time there is great reason to believe."

## Value of the Live Christian Doctor

Not many real active Christian men have been yet trained in medicine, but those few have shown us their real value as members of the church, as elders in the church, and also as evangelizing agencies. Among the first of these few might be mentioned Dr. Wong of the Baptist Mission in Wuchow. Concerning this man, Dr. Hayes writes as follows:

"In the first place Christian integrity is stamped all over his being. He has given himself to the Lord's service and all his energies bend in that direction. He is one of the best preachers (although not ordained) that I have ever heard in Chinese. He is both cautious and careful and I have no fear in leaving him in charge of the hospital when I am away. He is invaluable to us in our work here. He is most humble in spirit and has the respect

and confidence of all classes in Wuchow. His great desire is to get the church to awaken to a sense of responsibility for the welfare of their own people. He hopes, later on, to establish a hospital farther inland supported entirely by the Chinese."

Is it not worth while to make it possible for many of this kind to receive a thorough medical course?

Dr. Chi Iu Teng and Dr. Nei Hat Wan are both elders in the Second Presbyterian Church, Canton, and they are two of the most active members in the church. Dr. Cheung has practically entire charge of the Baptist Mission work in Shiu Hing. He is known to be a very strong Christian character and is doing good work among all classes in that place. "I was called in consultation with him," writes Dr. Todd, "to see the wife of the highest official in Shiu Hing, who had contributed freely to a hospital building fund. Dr. Cheung was to have charge of the new hospital."

Dr. Yu, as long as he resided in San Wui District, was an elder in the Presbyterian Church there and was considered one of the strongest Christian characters in the district.

Dr. Chan In Fan, a graduate of Dr. Kerr's class and later a graduate of a Hong Kong school, is an active Christian and for the last two years has been in charge of the Kwong Wa Hospital and dean of the school of medicine by the same name.

Dr. So To Ming is an elder of the First Presbyterian Church of Canton and one of their strongest members.

Dr. Hume of the Yale Mission, reports that his native doctor trained in Shang Tung University, whom he has had for two years as a helper, is a power of good, especially in the evangelistic aspect of the work.

We have in the University Medical School, Dr. Liu Tak Shan, another of those trained by Dr. Kerr, who is an inspiration to all who know him. He graduated sixteen years ago and since that time has practiced medicine and preached the Gospel. He took a prominent part in evangelistic work in Macao; he has been able to earn enough money to bring up a family of eight children, one of whom is now in America at Wooster University. Another daughter is a graduate of the Canton Christian College High School and is now studying medicine in the University Medical School. Others of his children are being educated in the best schools of the country. Dr. Liu now gives his entire time to religious work among our patients, our medical students, the students of the Canton Christian College and the people of surrounding villages. He is doing much to turn the student class to the Christian faith. He is a man of strong religious nature

coupled with good judgment. I find him a very helpful adviser in all matters directly concerning the Chinese. These few samples show us the real value of the live Christian Chinese trained under Christian influence.

What can be said of other native doctors trained locally, both so-called Christians and non-Christians?

I have so far failed to find even one missionary who is wildly enthusiastic over the work such men are doing, either for their country or their fellowmen. As one doctor writes of the three doctors in his neighborhood, all professing Christians, two of whom are addicted to the opium habit, "Medicine to them is only a means of making a living, or in other words they are not in the profession because they are in love with it."

If the truth were fully known I believe it would plainly tell us a story awful to relate. Even in America and in European countries, where there are laws to restrain such men from evil practices, we nevertheless have brought to light deeds that make our blood run cold. How much more can we expect to find in this country where there are no laws to regulate the practices of the cruel-hearted, depraved man, either medically trained or otherwise—no laws which bring to light the criminal practices of such men—no punishment even though the truth were known?

Medicine in the hands of the unconverted man in this country of unlicensed freedom, is a dreaded course, instead of a blessing. If a little knowledge is a dangerous thing, generally speaking, a little knowledge of medicine in the hands of an unprincipled Chinaman, is to be feared. We should fully appreciate the great responsibility which we are taking when we begin to give the Chinese any knowledge of Western medicine. To give the unconverted man a little medical knowledge and then to allow him to go out with that little, added to his superstition, quackery and desire to squeeze, is a sin, and is a sin of which the Christian Church cannot afford to be guilty. If the non-Christian man is to have scientific medicine at all (and I think he should have it) it should be given him under such strong Christian influences and with such Christian training as will thoroughly change his ideals even though he does not make open confession of faith.

What is the Christian world today doing to relieve this deplorable condition in South China?

The University Medical School,—the foreign work of the Christian Association of the University of Pennsylvania, just now is the only medical school for men, in South China, which is under Christian control and influence. This school has a medical class of

five Christians taught in English, who are already doing a great amount of fine Christian work. One of them is the president of the Canton Christian College Y. M. C. A., another is the vice-president, and under their leadership that Association has opened and managed a primary school for poor children. Campaigns of religious preaching have been carried out and many students have been brought into the church through the influence of the members of this Association. Another member of the class is an active worker among the girl students of Canton. The outside religious work which the members of this class are able to do while still undergraduates, shows us, not only what may be expected of these students after graduation but what be expected from students while they are still studying.

We believe that medical students should be encouraged to become acquainted with and efficient in all phases of Christian work. Then after graduation when a student goes to settle in another neighborhood there will be every reason to expect him to continue active work among his new associates.

The American Presbyterian Mission has been interested in medical education for a number of years. Other missions have taken part through a local organization. Now practically all missions in South China realize the value of medical education and a number are ready to draw men from other lines of activity and put them into medical teaching work.

## The Way Out

The time of the one man hospital and the one man medical school is now passed. To build and man a strong Christian medical school in South China, will require twenty men and three hundred thousand dollars Mex. No single mission is able to undertake such a gigantic task. Our only hope is in the union of all Christian forces in South China which will bring down the blessing of God upon the undertaking.

Dr. Simmons believes that the missions of South China should unite in union medical work, because—

(1) China needs doctors. Many Chinese are going to study medicine. Christians should take the lead in this work so that the doctors may be Christians and not heathens or infidels.

(2) Very few, if any, of the missions are prepared to do this medical educational work well. This is one kind of mission work that we can unite in. By union we can establish and maintain a first-class school.

(3) By working separately we will have a number of small, inefficient schools that will flood the country with poorly prepared and dangerous doctors.

(4) A good institution will appeal to our home constituency, and get the help in men and equipment we need, and will attract the best men to make good Chinese doctors. This will greatly help our mission work in China. The opportunity is ours NOW and if not availed of will soon be lost.

The above are conclusions reached after many years of study of the question. We agree with every word of it and wish to emphasize the points that NOW is the time, and that a good institution will appeal to our home constituency.

Dr. Wright of the Reformed Presbyterian Mission strongly favors union medical work "for we are then helping the Chinese to help themselves." The time is now past when we should think only of present pains and aches. We should think more of a solution for the whole problem. It is said that God helps them that help themselves, so we should help the Chinese to help themselves. Medical schools will do this.

Dr. Machle of the Presbyterian Mission, another student of medical education in South China, writes as follows:—

"In the early days medical work was begun with the dispensary where the sick of all ages under very unhygienic conditions, were treated. There was no isolation for them and no proper nursing. The dispensary itself was a small Chinese mud hut on a side street. This dispensary won the good will of the people and led to the erection of the hospital with its partially trained assistants and imperfect equipment.

"By the treatment of hundreds of thousands of patients in the hospitals and dispensaries, prejudice and opposition were broken down,—Western medicine proved its efficiency and many Chinese were brought into the church. The medical missionaries were giants for work in those days, running hospitals, training assistants, translating medical works, building and doing a hundred and one things. We have passed through this period of marvelous individual accomplishments. Whilst something of this yet remains in the work which lies before us, the old order has greatly changed. This is the day of the army rather than the pioneer. This is a day for combining in a compact whole for greater efficiency, what the pioneers have initiated. One of the greatest needs of China today, is the best and fullest knowledge of *modern medicine.*"

A speaker at the Shanghai conference said, on the same subject:

"Give me an opportunity to say a word for the education of the Chinese medical man. He may be only an assistant or a regular practitioner,—the training accorded him should be the best possible. Every argument which would persuade us to hold a high standard for the foreign physician would weigh for the Chinese as well. He cannot be left to the instruction of one or two foreign physicians who are already over-worked. It is necessary that we train Chinese to take up the increasing (hospital) work, and that their training should be thorough.

"Formerly, teaching in schools and medical colleges was simple compared with what it is today. In the practice of medicine a man has today to learn eighteen or twenty branches, and to learn the foundation requires two or three years; in order to teach medicine properly they must have a number of teachers who are specialists. One or two men could not do this, nor three or four men, and for this reason they should combine in the centres (i.e. strategic centres) and have medical colleges.

"The advantages would be:

(1) We should be able adequately to staff our existing hospitals.

(2) We should be able to open branch dispensaries with these Chinese medical men at the head of them.

(3) We should be training a body of Christian medical men for private practice in China. The boon this would be to China is unspeakable. Medical missions are not on the wane in the land, nor will they cease to be needed until this empire is brought to Christ. Medical missions are still a powerful agency for good even in England and other Christian lands.

"Further, we want to train men who might in due time become teachers in the medical schools. We need medical schools in which to train men and women who shall afterwards be able to go out and practice among their fellow-countrymen, to comfort them, and at the same time to lead them to the Master. We hope that from among these men and women there will come some of great ability and genius who will assist in opening medical schools in this country which, at some time, in the future, must be entirely in the hands of the Chinese."

With all missions united as one for a fine Christian medical school, what may we reasonably expect within the next six years?

We may reasonably expect to have in 1912:

Two medical classes taught in English
The opening of a good medical school taught in Chinese
The opening of a good school for nurses
A faculty of at least six strong Christian teachers given full time to the work

We may reasonably expect to have in 1913:

First and fourth year medical classes taught in English
First and second year medical classes taught in Chinese
First and second year classes for nurses
Hospital facilities for fifty (50) patients
At least eight men giving all time to the work

We may reasonably expect to have in 1914:

Second and fifth year classes taught in English
First, second and third year medical classes taught in Chinese
First, second and third year classes for nurses
Hospital accommodations for hundred (100) patients
At least ten men on the faculty giving all time

We may reasonably expect to have in 1915:

First and third year medical classes in English
First, second, third and fourth medical classes in Chinese
First, second and third year classes for nurses
Opening of a school of Pharmacy
At least fifteen men on the faculty

We may reasonably expect to have in 1916:

Two medical classes taught in English
Full five year course in medicine taught in Chinese
Full three year course in nursing
Full two year course in Pharmacy
Beginning course in Dentistry
Twenty men on the faculty, with two hundred or more students.

Some may already be saying "O what an air castle." But this is not an idle dream. It is a real problem that we have before us and if we in united effort do not accomplish as much in the next

five years as is laid out here it will only be because some one fails to live up to the opportunity that is before us. God is willing and anxious to help us in this work.

This is a big scheme. To accomplish the above will require not only men, but will also require money and money in large quantities.

Forty years ago a then good medical school might consist of a rented building and a few doctors clubbed together to give medical training. This is now, however, all changed so that a good medical school must have well-equipped laboratories of anatomy, physics, chemistry, bacteriology, pathology, pharmacology, therapeutics and clinical diagnosis. In these laboratories there must be specialists,—men specially trained for teaching laboratory work.

In addition to laboratories there must be a large hospital, with operating rooms, examining rooms, medical wards, surgical wards, where all kinds of diseases may be studied and where bedside clinical teaching may be most effectively done.

The physicians of South China have already indicated their faith in medical education and their determination to do their part in carrying out an active campaign for union. Many of the local missions have recommended union medical work to their home boards. It is our hope that every mission in South China will join in heartily and help build up here a great Christian medical school.

The need is great. The conditions are ripe and now is the time for the Christian church to bestir itself and take the leadership in educating a Christian medical profession in China.

J. C. McCracken.

After the reading and discussion of this paper the following resolutions were adopted by the Conference.

Be it resolved: 1st. That, the Conference approve the plan for a Union Medical College.

2nd. That, believing that there is a very great need for native Christian physicians, and believing that this Union Medical School will do all that is in its power to train men thoroughly not only in medicine but also in Christian character, therefore we promise to do all we can as a Conference and as individuals to aid in establishing on a firm basis this Union Medical School.